

M1544
Monday, March 3, 1969
Boston (Nucleus meeting)

Mr. Nyland: Huh? Really? Isn't that beautiful? Huh? Steve, where are you. And Judy? Yeah. Can we all drink to the house? It's really ... it's really so beautiful; with certain proportions, and it gives you a certain width, you feel that you ... at the same time you are down on the floor and there is room for expansion above, so you can grow with your Kesdjanian body as high as you possibly can.

Okay. Go ahead. The question: The machinery is running, you have to say something, don't you. We can't have this machinery go by itself. Huh? It has to be utilized. What has happened in the last two weeks regarding the Nucleus.

Person: There was a lot of snow, Mr. Nyland.

Mr. Nyland: Yah, but that's not the Nucleus.

Gunther: I ... for me it's been a sort of period of ... I've made an effort to try to be more understanding at meetings, at one or two meetings where what you said before about trying to get past the form of the thing and get more to...

Mr. Nyland: Have you felt during that time that when you thought of each other when you were busy in some other kind of work ... what I mean is, really, what has happened in yourself regarding the thoughts *about* the Nucleus. Because there's no doubt that you must have thought about it; and it's not that you got together, probably, and had a talk, but if in your own mind there are certain things that get settled when you think about the other people and consider you are part of it, and for you then the Nucleus exists even if the persons are not gathering around the table. I think that is important, because with that you then change the thoughts and they will come out at the time when you actually see each other, and then something crystallizes.

You know, many times this kind of thing is not at meetings at all. At meetings you are reminded, quite obviously because you see each other. But when Work takes place, it's not at

meetings. It is when your life goes on, and then at certain times you happen to remember Work; and then in your thoughts the realization of that Work, or a Group, makes you at that time thoughtful about the possibilities of what could happen with each other; and it is that time that you consider yourself as part of a Group, so that really when you get together and talk about it, it becomes quite incidental.

Work has to become much more part of your life, much more when you are driving a car, when you sit, when you get up in the morning, before you go to bed and you walk up and down the room, or whatever it is that you are busy with. At the time, of course, when you are professionally engaged—or you have to answer the telephone or you paint or so—it may be that at such a time all your attention is engaged in ordinary life; but there are thousands of opportunities during the day that your mind is free, and then instead of thinking about a beautiful concert of Mozart that you might have heard, or a thought or something that you have seen, perhaps you think about the other part of yourself that is also gradually I think should become much more important. And it is that way, I think, that the Nucleus grows.

When you look at it as a meeting, then there is the Nucleus, and the Nucleus is not active—than only what comes out a little bit every once in a while. But the growth of the nucleus is how many electrons are around it in rings, and they are not quiet; and what is really the building—of a comparison for the Nucleus—is that there is something there which starts to spread out when you wish to go through the whole series of the elements from helium on up to radium.

I do not know if you know enough about this kind of a symbolism with chemistry and what the nucleus really means. Because inside of a nucleus are protons and electrons which are neutralizing each other and form, sometimes together, neutrons; and that is the state of the nucleus, and it is a positive state because there are more positive electrons than negative. But then there is something made up that appears, and each time a little negative electron—because one electron has negative electricity in it—is added to the ring around the nucleus the element becomes worth one value more and the atomic system ... or the atomic number of the element is simply added ... one unit is added to it.

That what has to take place, in the building-up synthesis of this kind of 'work,' is that gradually more and more rings are allowed to circle around the nucleus. And the first ring is only eight because that's the maximum that can be retained because of the magnetic quality either of the nucleus or the electrons in attraction, but the second ring becomes sixteen and the

third ring becomes thirty-two and the fourth, sixty-four, and when you add now these different electrons—the outside electrons—together, you get the atomic number of the element.

When the element is divided ... when you take the periodic system into seven columns, of which each of the elements goes up to seven and then the next one—number eight—would come under 1 and then comes nine under 2, there is a column that represents the total elements which are the same kind—belong to the same class—and the difference between such elements in columns is the difference in valences. By that is simply meant that there is an opening, and when the valence is one there is only one opening into which either a positive or a negative—it depends how you look at it—can enter into a reaction. The second column is bi-valent—there are two openings, either positive or negative. The third has three and the fourth has four. From then on it changes and goes over into what was negative becomes positive, and reversely. So that in the first series of such elements you have lithium as the first one with one valence, calcium with two valences, aluminum with three valences and carbon with four, and then it continues from there on.

But it is interesting. In the first row of that system carbon comes at the place 4 which is a value of twelve, and when it is in the place 4 it means that in the development of the Octave of these elements, carbon is at 'Fa.' Right underneath that is silicium [silicon] which is also the same quality as carbon—also four valences—and silicium happens to be the regular inorganic group and carbon is the organic group. And the relationship between the two is then that they both are at the point of carbon, where the positive elements are satisfied by 4 and then become a negative—minus 5—or a positive—plus an ... that is, a negative number one and it goes down, so that it is like going up to the 4 and then returning to 7.

Now, the point where the addition of such elements is that gradually the number of electrons is increased until there is a possibility of not more adding to it; and at such a point you get elements like radium, and they then by their nature start to radiate and give off electrons in the course of their existence. And this is really the point I want to make: When the Nucleus starts to grow and there are different elements and electrons around the Nucleus and then that represents different types of people in a Group, finally when enough of such elements have been made and each person has developed up to a certain point, then they by nature start to radiate and give off electrons, and have then an effect on the outside world. And that is the way I see the function of a Nucleus: Gradually attracting to it different people, and out of that Nucleus comes a

Group; and it is a Group interested in esoteric Work, and when they continue to grow there will be certain elements of that Group which I would almost say ‘naturally’ they start to radiate from themselves, because they belong to the Group, certain effects, certain influences on other people. And that, I say, is the hope that one has when something is alive: That it can actually give ultimately that kind of solidity and the Nucleus, being solid and surrounded by the electrons, makes the aliveness of a Group to spread to the outside world. It’s really quite beautiful to see how carbon is organic and silicium is inorganic. Both represent that what we know. The inorganic is the ordinary unconscious world, organic is the possibility of potentiality of an organic world in which certain possibilities which now exist as potential can start to be fulfilled.

So when I say “What have you done,” it’s a question: How often have you thought about the possible growth of a Group, and to what extent can your ... your thoughts and your feelings go in that direction, and to what extent *then* to represent a certain form of emanation which for the members of the Group become important when they can receive such emanations when they are not physically present. Sometimes we say it is ‘like an atmosphere’ that is created, but it has much more value. Because I can sit in a chair and I can then, you might say, ‘emanate.’ Not radiate. Radiate comes from me and leaves me, emanate is a state in which I am by which certain influences are simply sent out, not because of particles but because of the radiation-influence on the ether surrounding. And then I think, and I think of a Group and I think of the different members and I think of the Work that has to be done by all of them in accordance with their type, and to see where they belong and where I myself belong, and where it is possible at such a time to affect others at a distance.

In Work one must become much more sensitive to the totality of an atmosphere which is not material and which can penetrate, go through walls, go everywhere at great distances so you can affect other people. And, don’t think that this is something that is so far away. Because the reason why it can take place is that there is a force in oneself which we call, of course, ‘affection.’ It is really based on a caring for each other. And, when you care you *really* care; as if you wish for the other person something to receive from you, and you send it because you cannot help sending it. It is a --[inaudible]--, but you direct it, at times if you possibly can, to a kind of a person that you happen to think about: What would be good for that person, as if you really love that person to receive from you some material that is precious for yourself.

That’s why I say you have to think more. You have to consider each other. Don’t leave it

to meetings when you just by accident ... I mentioned—I think last by telephone—make other people feel that they are part, they then in turn will feel they *are* part because they are reminded. And that can be done without having to give up your own precious time; because these times that you can be quiet by yourself in the morning or during the day or so, you can take off without any harm at all for any kind of a work that you have to do, or even to the kind of a loyalty you might feel for the boss for whom you work and who pays you. It's a matter of making up your mind; and with that mind made up, your heart will be able to send things.

How to send it: When one is contained within oneself. When one is relaxed, and because of that all the different parts of oneself in activity have been reduced to a low level of still ... of aliveness. The unity of a person then becomes like an entity in the image of God as one unit out of three centers, one unit out of total manifestations. Essence and essential quality one unit; the wholeness of one that is the entity as One, and at the same time the wholeness which is felt. Aliveness functioning correctly at the level where there is not too much energy spent for nothing but where all energy is collected within oneself and using it without waste, this entity enables one ... at the time when the proper attitude is regarding what one is totally, each different kind of manifestation becomes reduced and almost inert in the entity of oneself. And this is exactly the way we must be when we are ... if we can be Impartial to oneself: And that all then that's required is to have one's mind and one's heart function in unison with each other considering the entity of the body, and the Impartiality because of the reduction of the activities of the body to practically nothing, but becoming then in that attempt harmonious. And this is the way one sometimes enters into the Kingdom of Heaven: Because the recognition of the entity as a unit represents God in his Omnipotence; not Omnipresent but Omnipotent as having within this unit the potentiality to be active in any direction. Sometimes I call it the 'third way' of entering into the Conscious area. It is the gate of 'Si-Do' at the end of the physical body. It is represented by the possibility of reducing the tenseness of 'Si-Do'—that is, that half a note—back again to a full note in order ... in reducing this tremendous condensation which is always there and which represents in one one's attachment to oneself, when that is loosened gradually out of that will come the possibility of entering through the 'Si-Do,' at 'Si' leaving *all* of the Octave because one becomes at that point Impartial to it.

I've compared it with three gates; one at the 'Si-Do' to enter into the Conscious state ... Conscious area; one at 'Fa' belonging to the Kesdjanian body, emotionally tinted; and one at the

‘Do’ of the intellectual body when it starts on its particular journey to develop a Soul—intellectually inclined. The first gate is physical, the second emotional, the third intellectual. All three again combined, if one can enter simultaneously into that area there is tremendous strength.

So the area you might say is represented as being ‘above’ the wall, and the gates are actually openings which can be opened and closed with doors that swing. If one can find a way to open the three doors at the same time and to enter into, you might say, into the ‘other side’ of the wall, immediately the recognition of that entrance is noted by all three, and immediately they can combine into One and become at least for one moment a Conscious and Conscientious and a person with a Will as one unit, for one moment such a Man can be really a Man.

There are many ways of explaining this kind of a symbolic idea, but if you could really visualize it as a wall that one has to go through. Not to climb over and not to go around. One has to go through it. It’s always a difficult period. ‘Si-Do’ is difficult, ‘Fa’ is difficult, the starting point of ‘Do’ is intellect is always difficult, but when there is enough force it can be done. And the force then with which one enters, at the time when one enters into this new kind of a field it will give such a joy to a person who experiences it; that in that kind of harmony there is the first sound of entering into a new realm, as if it is a rebirth for that what is starting to grow then and then answers the call to enter into something which is like a new world. It’s similar to the cry of a baby when it is born.

If you could think about these things a little more and deepen the philosophy and really come to grips with it within yourself and really spend the time to realize what is involved in an application of this kind of Work, and that it becomes such a part of you that there is no further question then. You know by taste. It is something that belongs to you and it will give you then the solution to, I would almost say, all your problems; because you view them from an entirely different standpoint, and all the little bits of stuff and nonsense that happens on Earth—you just can forget it, because it all has become equal.

I think that’s the way a Nucleus can function. The higher elements cannot be contained. They have to radiate. They become radioactive. The Man who grows has to know that at a certain time when the three centers of himself have been satisfied, that the logical step is, because of emotional quality, to include that what belongs to His Endlessness, and that then in getting through the wall he enters into a field in which he knows that the Fourth Obligolnian Striving has to be met. One must become part of a totality outside of this world. One has to

know that one must prepare to become a child of God. One must know that spiritual life has a demand on one and expects you to take hold of it and to endow it and to put life into it, like a creation.

But, the food is getting cold. Let's drink to trying to cooperate, trying really to take your life together and to work together and not be ashamed. And never mind if you can sometimes, to become a little emotionally involved; it's far better to say it before you die instead of waiting until after death.

[One minute of noise of dishes, people eating]

Tomorrow many people will come back who were there last time, two weeks ago?

Tomorrow?

Bill: Yea, but I think the same persons will be there.

Mr. Nyland: Do we have their names and addresses?

Bill: I have almost all of their addresses.

Mr. Nyland: And, have you been able to trace who brought who?

Bill: I don't think I've done that.

Mr. Nyland: I think it would be useful. You find out a little bit about ... about such groups, so we can profit by our mistakes. Because if ten people come and five stay away, the reasons they stay away are important. Because then it is up to this Group to find out how can you meet their objections. But you have to know first why ... why they stayed away, and the only way you'll find out is through their friends who brought them. So I think you have to assign to each other that kind of a task, to collect that kind of data—what is it that is an obstacle to the growth of a Group. And you'll have to start somewhere, with new people or even those who don't come regularly. We talked about it, you know—where are the older ones that ... that haven't appeared again, why didn't they.

But it is not up to one person only. You have to kind of delegate it, or say "So-and-so, will you remember... Margo, you were good friends, will you do this and that." Someone has to take initiative, the others have to carry it out.

Bill: Well, sometimes I do see them when people come—and new people—and don't come again. They come to a bar. Maybe thirty or forty...

Mr. Nyland: Well, then have someone catch them at the door before they go, or even ask, "Are you coming back." Point blank, you know. It's quite possible there's an awful lot of things

wrong with us. And there is nothing ... nothing wrong with that fact—it's quite all right—but when I'm wrong I want to know that I'm wrong and who says so, and perhaps I want to change it and perhaps I don't. Because if someone thinks that I am wrong and I consider him a nincompoop then I don't pay attention to his ideas, but when he actually has something that I have to admit, I must profit by it.

Ed: Mr, Nyland?

Mr. Nyland: Yah.

Ed: Something that it seems has become crystallized in me, I think though as a result of recent meetings, certain meetings I've been listening to and the first meeting of the Nucleus we had a few weeks ago; and questions are something that takes place, in order for a question that happens ... as soon as it does something that has acquired an awful lot of significance, something that I have heard you say recently in tape that I know you have said many, many times: And that is to become able to recognize the life in another person and that the life in another person and the life in an animal and the life in a plant, this kind of life—this particular kind of life that we should recognize—it's the same in all. And this has become to have ... coming to have a great significance to me in the past few weeks, and I think it has also been helpful in connection with something going right within me in connection with everybody else in the Group and in the Nucleus.

I didn't ask a question.

Mr. Nyland: No. No, it doesn't matter. I can always turn any kind of a statement to be a question.

Ed: You're right about that.

Mr. Nyland: But now comes this life. The difficulty is, although one recognizes it intellectually—that there must be life—but that what is life in the forms of a plant or an animal or a human being definitely manifests quite differently. And then one can ask, "Why is that life in manifestation different." Although the principle is that all life is alive, there is ... because of the simultaneous manifestations of form there is a difference, and that you can never say that a plant is equal to a human being. So, I know you didn't. All one recognizes is life, but then you don't know what to do with it. When you say "Yes, that is alive," the life of a plant ... and a Man also *he* is alive because he walks; but that is a statement that ends with that, I think it's only a beginning—the recognition of life—and then one starts to see how is this life being manifested

by the person or the thing that happens to be responsible for his life. And the difference is gradations which are dependent on the form, and in which form—there are so many different kinds—must make, for the differences between such forms of life, a very definite ... it must have a definite effect on one's attitude towards it, and also the expectation that you would wish for that kind of a form. I care for a plant in an entirely different way than I care for a person. And even among the plants, and among animals and among human beings, there are any number of different kind of levels on which life comes out in a different kind of a form, and as long as we still have to deal with forms you cannot neglect. I start with the recognition of that and that is, for me, the reason to become interested in the form, but if I only see the form then I don't see the life, and I don't see the unity.

I first must see the unity of the universe, and then I can go down to Earth. What is needed is first a concept of Absoluteness from which certain things are by involution formed, and then knowing what they are I go from that what is in that form back again towards the Absolute on ... in the direction of evolution.

Ed, there comes the point in which one sees is a Man being three-centered must have a very definite place in the little 'Do-Re-Mi' of one center, two centers and three centers, and when a plant is 'Do' and an animal is 'Re' and a Man comes to 'Mi' as three centers, there is in this 'Mi' something quite different from being a 'Do.' The 'Mi' has a potentiality which neither a 'Do' or the 'Re' has. 'Do and 'Re' only have one direction—towards 'Mi'—but 'Mi' has many directions because it can cross the bridge or it can return to 'Do.' And that I think is really important—to see first that all of them are alive and belong to an Octave of life—and then the gradations come and I have to have feelings with different conditions on Earth, and I cannot eliminate them. The principle remains the same, but the application becomes different.

Questioner: Mr. Nyland, I am trying in some way to deepen myself in relationships, or in relationships to try and be ... do you know what I mean by 'all there'?

Mr. Nyland: Uh-huh.

Questioner: Yes, put something more, especially in, you know, a relationship that ... where you know a little bit about yourself and you know ... you know that you function superficially a lot of the time. I've tried that recently—to put something more in it—and I found that I've become Aware of myself when I have it.

Mr. Nyland: That's right. Because the more you put in it—more from your feeling and from

your mind—the more there is a unity between that, probably.

Questioner: Especially in the thoughts.

Mr. Nyland: You realize, with that, what are the three different gates.

Questioner: Yes.

Mr. Nyland: It means that you take each gate, and for each particular gate there is a repetition of the three-unity which is in existence by all three.

Questioner: And it is needed because...

Mr. Nyland: You see, so that again it becomes One; for oneself so that each one must have any one of the three as a subunit of it. So when the question of unity comes up regarding the ‘Si-Do’ of the physical, the unity also must be there in the emotional scale, and the thoughts be there in the intellectual scale. Whenever I deepen anything that I do—when I talk like that way, when I use the voice and I intentionally want to have that as a certain effect—then I use emotional energy and I use my physical body for the explaining for the subject or whatever it is, and again there has to be this three-unity. And the reason...

Questioner: Yes. I didn’t expect this—that, uh, it would be available as a discovery.

Mr. Nyland: There is another reason for it: Because sometimes there is a tension that draws attention to that what happens when it is unusual, and then that already is connected sufficiently with the idea “Work.”

Questioner: Yes.

Mr. Nyland: You know?

Questioner: I know. In this case...

Mr. Nyland: You know, it’s not whether you like it or not.

Questioner: That’s right. There’s no other basis for doing it.

Mr. Nyland: Yes. That’s right. So you are almost forced to do it.

Questioner: I wondered about the element of Impartiality of it. That doesn’t seem to be as important, somehow, at that point.

Mr. Nyland: It cannot be when it is all so involved. Impartiality will only come when it’s reduced to its simplicity. That’s what I said a little while ago.

Questioner: Yes.

Mr. Nyland: It has to be after a complete Draining and a relaxation, a process in which there is just a minimum of activity required for the maintenance. When *that* happens and it still can be

used at that time—for instance, if I would talk and emotionally communicate something—I can relax completely in my body and I need not have any other thought than that what is related to what I want to say. And in that way I reduce the totality of my personality to a minimum, only it expresses one thing, and in that all the energy can go; that becomes Impartial because all of that has no meaning, that what has meaning is what I wish to say. And that for me is unusual; it is already connected with an Objective aim, and all the rest becomes completely Impartial, and it has no attention on it.

Questioner: I'm not concerned with myself.

Mr. Nyland: That's right—you let it go. So, you know, sometimes when we talk about Sensing as an exercise; and I've many times said that the Sensing itself is an unconscious exercise for it is done with the ordinary brain, but when it is felt and it is simply the part that you Sense, I've said many times I Sense that and 'nothing else' in the world exists.

Questioner: Yes, sir.

Mr. Nyland: If I remember that—I'm only interested in Sensing that part of me, and all the rest can fall away—well, when that is understood in the correct way, then something goes over into a real ... but I never want to look at that, because the real ... the going-over into a Conscious area means a shifting from what is originally is in my mind and wanting to Sense it as a part, in my mind a shift takes place and it goes over into what is...

Questioner: Into an Awareness.

Mr. Nyland: Yes.

Questioner: I've noticed that sometimes when I have Sensed, that at the end of the Sensing...

Mr. Nyland: That's right.

Questioner: ...when I have finished Sensing as a state that it has no necessary further...

Mr. Nyland: Because there is no ... no further love is facing it then, the body has become an instrument.

Questioner: You don't even want to Sense.

Mr. Nyland: [chuckle] Well, you want to Sense because you want to be present.

Questioner: Um, at that point you no longer think about even Sens...

Mr. Nyland: No, you don't Sense ... you don't say it anymore. The Sensing, it goes over into ... an Awareness of your existence takes over, so that really the ... that what was a fact of the Sensing of your totality of yourself, that was the part simply that becomes "Here I am."

New Questioner: Mr. Nyland?

Mr. Nyland: Yah.

Questioner: The part about Sensing one part and one part only, can Sensing the totality fit into that picture in the same way at all, or is it just...

Mr. Nyland: It's a constant ... there's a constant change. When I Sense my arm I can Sense starting from the top, go to the elbow, to this hand and back again, as in Sensing...

Questioner: Uh-huh.

Mr. Nyland: ...and sometimes I have explained it, it is like a flashlight filled with attention...

Questioner: Yes.

Mr. Nyland: ... which is played on my arm, and the Sensing, then, is simply divided over different places all belonging to my arm.

Now, this attitude that I have in my mind in Sensing that part, I can now change the object of Sensing to the totality of myself.

Questioner: I'm not clear. And then it's all right?

Mr. Nyland: Then it's all right.

Gunther: There's a young guy who was a student of mine at this ... at the college who has been coming to meetings for a while. We drove down to the Barn together two weeks ago. He's tremendous.

Mr. Nyland: [People talking in background] Don't talk there now! What is so important. We're talking about Work, and we are relating in a Nucleus about Work. Otherwise there is no sense for Gunther to say something that concerns him. Enough of the tea party. It is like a meeting, and it should have that particular level.

Yah.

Gunther: I was mentioning that I, uh, Matalino, who has just been coming to meetings. Uh, I drove down to the Barn with him two weeks ago. I was ... it was really good for me. It was ... his interest is so tremendous—you know, the life in him, that which is in him that really wants to find out—I never met anyone like that before. He really ... the kid has a burning concern to know what Work is and how to ... how to Work and what we do with it. It's tremendous. It was a ... wonderfully motivating. The drive down particularly, for me was tremendous.

Mr. Nyland: How old is he.

Gunther: He's 19 or 20. But he's very alive. He wants to find out. His own understanding

which he ... I don't know where it comes from, I mean, he understands a lot of things about himself and about his life. He's really tremendous. I think he's one of the best people I have ever known in Work who's come in in the last couple of years.

Mr. Nyland: Is he coming back?

Gunther: Yah.

Mr. Nyland: Coming regularly? Who else knows him.

Ed: I only know him a little bit. I've responded a little bit to him, I think. I don't know how correct the way was.

Ed: He was the one that ... the answer that I said to him one night that, uh, he spoke about watching the way I walk and watching the way I talk, and I spoke about watching the way possibly being a clue.

Mr. Nyland: If Gunther considers him important, then it would be very useful for some of the others to make conversation with him to see what your impression is. You all the time have to look for the possibility of new material entering. Because you're losing others, you know. That is in the nature of it. You have lost several people already from Boston. You couldn't help it, because they went to some other place. And you have to think about who can come and take your place.

Put it on a ... on a good scale. Here you are, interested for four or five years in this kind of Work and you have to go, who will take *your* place. If one is interested in the real building of something that is worthwhile, you and everybody becomes incidental. That what is important is the continuation of that what is right. And something has to be built up. That is why I explained the existence of the interest in the Bam, in that sense meaning ... because when the Barn is there, it can exist without Mister A, B, and C, but maybe D, E, and F can work on it since the Bam is there and one can touch it. It is something that is visual.

So, when you have a Group—ten people, twenty-five people—some are going to drop out by the rules of ordinary averages, and other people might want to come in. And when there is someone who shows perhaps promise, somehow or other make sure that he is not going to drop out. It is interesting as a phenomenon, in any event. When there is a person like this—as Gunther says, so enthusiastic about this and that—maybe you can learn from him by talking to him.

I am putting a tremendous load on you, and don't misunderstand it and don't think that I

don't know it. Because I force you at certain times to see things that are absolutely important from my standpoint. Because I've seen enough of this kind of life—also of groups and different people and attitudes and what takes place—and I know enough about life in general, how easy it is to be caught again and again by the ordinary affairs. And since that is kind of a law because we know everything will be destroyed in time—anything that has a form will not last—that therefore for that reason you have to prepare today for what might happen tomorrow, and not let it go by chance. When it happens, there is some meaning why such a person happens to come to the Group. Why wouldn't ... why would he have gone ... why wouldn't he have gone somewhere else? It happened to be with Gunther, thank God that he can talk, that there is a trip.

You think that all these things just happen because God reigns on everybody? There are laws—laws of attraction and laws of repulsion—and I put you simply under certain obligations. I don't want to say that you should follow this kind of a suggestion. I believe it is necessary that you should be free to select, to choose, but I know I am a terrible kind of a person. I remember someone making a remark about me that I say “Yes, you can go,” then I put my foot on their foot so that they can't go [chuckle], so maybe there is some truth in it. But after all, it's your Conscience. Whenever you are confronted with something that appeals to you, then you must do it. And if it is something that happens to pass by, then let it go. And when I say these kind of things about people who are new and that it is worthwhile to see about that kind of material for the maintenance of a Group and later on for helping to increase it; if such a person to become more active in ordinary life in the Group or to help in some way, you never know.

But don't think that is just happens to be accidental, as if someone happens to come in there. He came, that is already a fact. And why he came, you can find out by helping Gunther. Clarify what he says. Maybe you have a wrong impression. Maybe Gunther sees it through colored glasses—who knows—but if there is actually something worthwhile, it will be useful for the Group as a whole to know it. Particularly he is young, and when he is related like that he has friends. You have to get them. You cannot sit at your desk and expect a telephone call. You cannot hope for people going to a bookstore or by chance seeing your name card that gives your telephone number. It actually means shoe leather—wearing out your sole, if you know what I mean now.

Ed: Would it be helpful for the Nucleus to get together somehow or another with one person like this?

Mr. Nyland: No!

Ed: It wouldn't be.

Mr. Nyland: No. Another examination. [laughter] For heaven's sake.

Ed: I didn't really mean it in that way, I meant in a relaxing way.

Mr. Nyland: No. Nobody will be relaxed.

Ed: It may not be possible.

Mr. Nyland: With four, five new people—I mean strangers—all so-called belonging to the 'hierarchy,' and you expect this guy to be at ease? [laughter]

Ed: I am wondering how we're going to do all of this, each of us talk to this person...

Mr. Nyland: I don't know.

Ed: ...that is, fit into our lives.

Mr. Nyland: I don't know, Ed. I'm not the regulator of your time or anybody's energy. You remember the story about the corporal and the sergeant?

Ed: I do remember that, a couple of times.

Mr. Nyland: Yah. A couple of times, probably ad infinitum.

Ed: I don't know what to say about it. [laughter]

Mr. Nyland: You remember it?

Ed: Maybe somebody else will remember it.

Mr. Nyland: [laughs] That would entitle me to tell it to you again. [laughter]

Ed: That's what I'm asking for.

Mr. Nyland: The corporal had to be ... had to go for an examination to become a sergeant. And the sergeant who was his examiner happened to be the son of the washerwoman of the mother of the boy who was the corporal; so he wanted to get it straight that nobody could get by even with his mother being a washerwoman and the other boy's being the lady who employed her, so he was going to make it very hard ... so that he would flunk and it would give the sergeant a little satisfaction. So the question was: "If you walk on the street you and have a suitcase in your right hand and you pass a superior officer, what will you do?"

And the corporal said: "I would put the suitcase in my left hand and would salute with my right."

"Okay. You have a suitcase in your left hand and another one in your right hand and you pass a superior officer, what do you do?"

“I take the other suitcase from my right hand into my left hand and salute with my right.”

“All right. You have already two suitcases in your left hand and one in your right hand and you pass a superior officer, what do you do?”

“I’ll take the third suitcase in my left hand and salute with my right hand.”

“You have already three suitcases in your left hand and you pass a superior officer, what will you do”—you know that the story went on until he had fifteen or sixteen suitcases in his left hand, and the corporal was not going to give up and every time he would salute the superior officer, and he became a sergeant.

So, how the hell do I know how you will spend your time. And, I don’t care! Out of ten suggestions I might mention maybe you can do only one; and maybe for six months you cannot do any, and maybe tomorrow morning you can do seven. How will I know.

Ed: Well, I’m glad for the story of the sergeant and the corporal. I didn’t ask you *how*. I was only indicating that sometimes that exists as a problem among us, I think.

Mr. Nyland: I think the impossibility becomes constantly a possibility, but when you’re not there you never see it. I quote often the Dutch proverb: Those who wish to beat a dog always can find a stick. There’s no question about it. I mean, you say “I can’t Work, I can’t Work”—it’s utter nonsense. It simply means you have no wish. But one cannot Work much, maybe, and of course I can be engaged and worry the whole Goddamned day how will I pay my rent. And of course that I’m lazy ... and when I have children around to take up my time and I want to write a book I can’t do it, it could be dedicated to the children without whose help this book could be written in half the time.

But, you see, you first have to start talking about it when you get together, and you have to start thinking about it before you even meet ... and it has to be a little bit more at the tip of your tongue. When it has started—your life—you breathe, it belongs to your breath, you live it. I don’t expect you to spend hundred percent of your time in Working. Utter nonsense. But you certainly have to have enough salt in your daily life that comes from consciousness.

You ... you have to admit, you know it yourself and everybody knows it: There’s not enough discussion of Work. There were times when we were ... for instance in the good old days problems, that we would call each other up and say, “How are you.” I’ve been in Paris several times when someone would phone up so-and-so: “I’m trying to do that exercise that Gurdjieff gave last night, how the hell does it go with my right hand; where is it: up on top of my head or

next to it, or what.” I have been sitting there, talking to someone who happened to know a little bit more about such Movements. That was enthusiasm, and of course it was distilled in us in a Gurdjieff way. When there was the siege on in Paris and it was unsafe; not to be able to get out on the street ... and there was an objection to it and everybody would be shot if you were seen, they went to Gurdjieff and had meetings. Never mind if we would get shot. They did it, and that was under such circumstances.

What are we being! We are fortunate! Again, it is silly to compare; but, at the same time you have to realize it. When Beelzebub was not published and there was nothing else but a couple of chapters of Gurdjieff, after he finished writing that he would send it and then it would be given to Orage. And, there we would be. We would sit up late at night—two, three, four o’clock in the morning—in order to hear these kind of things. And they were not obtainable and we couldn’t even steal them—although we tried—something has to ... *has* to happen to oneself to get your lazy body out of too much sleep early in the morning and to make it do. For one week get up at four o’clock. For one week. It won’t harm your life, but at least you can prove something to yourself: That you have an aim of some kind that requires energy, and you do it for *that* reason, if for nothing else.

Ed: What about keeping some meetings going until one o’clock in the morning for one week or two weeks.

Mr. Nyland: You can do what you like, if everybody can agree with it.

Ed: I feel sometimes that we have a growing desire—which hits all of us—to shorten the length of the meetings, which may act to provide some fertilizer for these undesirable things that, uh, go with weeds once in a while, among us at a meeting and at the meetings. We have a tendency not to want to stay too long—including me, not anyone in particular—because something else might be catching up on us.

Mr. Nyland: Put your hand in your own bosom, Ed.

Ed: Yup.

Mr. Nyland: If you want to sit up ‘til one o’clock, see if you can get some other people to sit up with you. But you sit up. Start with that. Don’t make it dependent on other people. You do it—whatever you think is right and is within reason. Telling about Gurdjieff, Gurdjieff gave a task that I remember every once in a while. A person come out to wake him up every hour, you remember? Did I ever mention this?

Ed: I don't remember.

Mr. Nyland: One of the people at the Prieuré had difficulty in getting up, and Gurdjieff gave him a task to wake Gurdjieff up every hour. Ten o'clock, eleven, twelve—starting whenever Gurdjieff went to bed—this boy had to get up, go way over to Gurdjieff's room, knock on the door, and then Gurdjieff would wake up and Gurdjieff would say "Yes." And then:

"Mr. Gurdjieff, it is eleven o'clock."

"Thank you."

And then at twelve o'clock the guy would have to get up again, go and do the same thing:

Gurdjieff: "Yeah?"

"Twelve o'clock."

"Yes."

So—regular all through the night—this is the way a task was given to a boy who had to learn, and Gurdjieff became an instrument in that task and he allowed the boy to wake him in *his* sleep.

This is what I mean tomorrow. It's exactly like being a father and mother having children and saying "Here's a nice little toy, go and play with it." And of course one can understand it because father and mother are also busy. But many times they are not that busy and they could play with the child, but they don't. And I'm not criticizing it one way or the other, but I think it is very necessary to say "Well, I think that everybody else should be emotional." Start, be emotional, see yourself in it; and that then you have ... then you might have an argument—[chuckle] tell them not to argue—and then they say "*You* argue," say "No I don't!"

[suddenly the tape is blank; the recording stops, cassette wasn't turned over]

side 2 Mr. Nyland: But of course the engineer runs into trouble too.

Ed: Yah, you can appreciate it.

Mr. Nyland: I mean, how would you satisfy it. By having another little piece of rubber somewhere?

Ed: Sometimes the engineer's problem is because he also doesn't know until he replays it.

Mr. Nyland: He loves his machine.

Ed: I don't know. I think the identification we have with tape recorders, I've got tape recordings now running out of my ears. I wonder if I love them that much. I do love machines, I guess. I think about them a lot.

Mr. Nyland: Well, as long as they run out of your ears, it's all right.

Ed: They sneak in on me.

Mr. Nyland: Let them run away for a little while. What would happen if we took all the tape recorders away from here.

Person: I hope we get a copy to play.

Mr. Nyland: Do you think that would help? Who would run away from it then.

Ed: I don't know what the solution to the problem is.

Mr. Nyland: Well, I don't think a solution is necessary. I think that is the opportunity.

Ed: Yes.

Mr. Nyland: You can find out how many tape recorders really love you.

Ed: Well, I wonder if I am identified with tape recorders or tape recordings.

Mr. Nyland: Well, one doesn't come without the other.

Ed: Except that to the extent that one is related, or important, for the other.

Mr. Nyland: Yah, so it may be both. If you have ten tape recorders and they bother you, make it nine; and if they still bother you make it eight, still bother you make it seven.

Ed: I noticed, uh, something that was odd when we recorded the Nuclear dinner, and when I was less actively involved in recording and more actively involved in participation in the meeting, that I didn't pay any attention to all kinds of things that were going on—the fan going and the noises coming on and so forth—that were going to appear on the recording. I didn't pay anywhere near the attention to those things that I normally pay when I'm ... have some ear phones on and in thinking about recording.

Mr. Nyland: Yah. Do you think it's good?

Ed: I thought it was in a way, but I noticed there were a lot of noises on that record that I otherwise would have been very alert to and would have hollered at somebody about.

Mr. Nyland: Well, so there is a recording with noises.

Ed: I've got the hearing aid on me now, so if I look at you over there...

Mr. Nyland: Yah, the problem is, now what will you say about *this* recording—that it stops already. [laughter]

Ed: I'd say the recording engineer is derelict in his duty.

Mr. Nyland: That's right, and now what are you going to do with it.

Ed: Well, I don't know. I mean, uh, I don't think I can afford to pay a new recording engineer. I need some help to turn it over. [note: Ed was blind]

Mr. Nyland: You can't. You can't even get a little bit recording anymore.

Ed: Well, maybe he didn't want to turn it over.

Mr. Nyland: We'll call it an act of God.

Someone: Or the devil.

Mr. Nyland: [chuckle] Yea.

Well, what suggestions have you—any in particular ... anything that you feel you have to talk about. [pause] Maybe not. Anything for tomorrow.

Bill: I have a question which has been coming up a lot. It came up a lot last week. Did you hear the recording of the last meeting?

Mr. Nyland: No, I didn't get to it, Bill. Can you tell me?

Person: What meeting are you talking about.

Bill: Changing myself. Changing myself and wanting to Work. It was a question in the beginning of learning how to Work, learning about Work.

Mr. Nyland: Didn't I answer that tape?

Bill: No. It was last Tuesday. All in all I think there were different people who were talking about this.

Mr. Nyland: Bill, I answered a tape. I don't know if it was Boston, it's quite possible it was another city. I think it was on one of the cassettes. But if the question comes up and is... Let's talk about tomorrow. There are different kind of questions that you have accumulated and you have, but I think tomorrow should be a questioning instead of a general discussion. We had that last time, and it was enough. So, let's encourage people to ask questions.

New Questioner: Is it all right when you ... when you talk to people—and, you know, tell them to come in and listen to a tape or something—about bringing their questions?

Mr. Nyland: It's quite all right.

Questioner: In coming, they don't realize what the meeting is for.

Mr. Nyland: They sit?

Questioner: Yes.

Mr. Nyland: Well, we talked about that a little bit. It's a kind of character of the meeting when it has to be devoted to questions. Very often the first question establishes the level of the meeting, and it's quite difficult to bring it up. If there is no question, then I can start at any level I like. So there is a difference, but both kind of meetings of course have their value. But there must be

questions on the part of people who really have tried to have some kind of experience, and they should not be excluded. The difficulty, as I've said, you know, in this Group II—Tuesday—is that you don't have Group III. So a lot of the things that they could ask and can belong to Group III they could ask in that Group, and then Group II would be pure questions. Now you have a possibility of relating to ordinary life and perhaps a little bit about Work, which may not ... particularly when they come from the students, you see, so I think many times you have to shift it and find out what happened ... and to see what takes place then, and then see if you can lead it in any particular direction. I think it's quite all right. This kind of questions should be expressed.

Ed: You said that the first question sometimes establishes the level of the meeting. And I think about a meeting that I was ... in which I was the leader and which wasn't ... this was a meeting in which there was maintained, more or less throughout, a fairly low level, and I do recall that at the beginning of this meeting I had something to do with starting it maybe too lightly. I was ... we had played a tape and I was changing the tape over to a tape to be recorded on for the meeting ... we had listened to a tape, and in the process of changing it I made a remark about ... I was making some general remarks, and then I said something about the remarks being something like a folksinger indulges in when he's tuning his guitar and he's talking to cover ... for his covering of his tuning of his guitar, and I was talking and indicated that I was talking to cover up the changing of the tape in the tape recorder, but maybe it's not the right kind of a level.

Now, I wonder if something like this might have made a bad contribution to the level of that meeting.

Mr. Nyland: Well, it didn't produce the first question, did it?

Questioner: No, but it might have provided a setting, or an atmosphere or a tone or something, for a first question. Or...

Mr. Nyland: Did that matter?

Ed: Huh?

Mr. Nyland: Do you remember the first question?

Ed: No, not at the moment.

Mr. Nyland: Because that would have been useful, to find out if that actually could have caused a low-level question.

Ed: I am trying to remember, now, what was the first question that night.

Someone: What did you answer.

Mr. Nyland: Well, the answer might of course be influenced by his little doodling when...

Bill: They were asking about ABC.

Ed: Oh, the barber, you mean? It seemed serious. He asked a serious ... he is serious about finding out about Work.

Mr. Nyland: Fine. And that didn't come from you.

Ed: I want to find out if it's something that I shouldn't do, or not do. Let's go back to the meeting.

Mr. Nyland: Well, but you did find out not to make ... not to make a surface remark. I'm sure...

Ed: Well, I've always felt that I want to... Excuse me.

Mr. Nyland: There is no need to make any remarks when you are changing the film—changing the tape.

Ed: No, I could have allowed ... I felt at that time that I could have allowed the silence to prevail instead of...

Mr. Nyland: Yah, I think so.

Ed: I did feel that.

New Questioner: Mr. Nyland, are meetings supposed to be very solemn?

Mr. Nyland: No. No.

Questioner: Because I have been thinking about ... sometimes, and...

Mr. Nyland: No! The meeting doesn't have to be solemn, particularly when it is intentionally kept solemn it's all wrong.

Questioner: Hmm.

Mr. Nyland: But if it happens to be spontaneous or if spontaneous laughter occurs or even humor or a joke or so, people can be alive, at the same time you can turn on that seriousness within, uh, half a second. I don't think that you have to prescribe it. I think that most people feel that "Now I have to be morose." You remember, I talked once in a while about how comes ... that one comes to a meeting...

Questioner: Yes.

Mr. Nyland: ...and it has to do with the seriousness of oneself in consideration of one's life. So you cannot avoid that when so-and-so says "Oh, how nice to see you," it doesn't change my seriousness. The next moment you can say, "Where's my 'I'" and mean it, but it isn't allowed to

have that kind of a feeling.

I think seriousness is very often misunderstood.

Vida: I think in a meeting that it occurs to ask how does someone really have the need. That's whether ... but a low level, I haven't asked.

Mr. Nyland: Oh.

Vida: Seriousness is really quite larger, I think.

Ed: There are different ... one can get different reactions towards the meeting from different people. I found John's reaction in that way about it ... John was in a similar place as me, then, that I thought, and...

Mr. Nyland: Well, don't let's go by what John said, because he wasn't there...

Ed: Uh-huh.

Mr. Nyland: ...and didn't see the faces. [John answered the meeting from the Barn.]

Ed: Yes. In that way I'm not there either. [Ed's blindness]

Mr. Nyland: In the same way, he has exactly that same problem that you have.

Ed: Uh-huh.

Mr. Nyland: But I think that, in a general way, did you come at certain times to certain fundamental questions from where they consider from fundamental, serious facts—if that happens during a meeting, it can be quite possible that someone else happens to see his grandmother and there is a little joke connected with it, and I don't think it matters at all.

Ed: I think for me the last meeting that I had conducted before that—it was also a meeting with Robert Provosoli occupying quite a lot of time with a question—I ... it was indicated that the meeting could have used more direction. And I perhaps maybe over-directed it—this meeting that we are now discussing, at which Robert Provosoli was also present and began to repeat something that I felt was the same kind of thing that he repeated the first time I was there in which ... of saying something about himself—and I ... it's possible that there are a number of things that I didn't direct in the right way. But I was trying to prevent things from going too far, too long in answering questions because of one person, and too far in the direction of becoming theoretical or too much in the direction of Ouspensky, and I may have over-directed in doing this.

Mr. Nyland: Well, maybe ... maybe you did. And, so what.

Ed: So what?

Mr. Nyland: Yah. What is really... Why. If you feel it was not right, next time you do something different. If you feel that the others feel that you didn't do right, they ought to say something.

Ed: Well, I didn't particularly feel that it wasn't right, but as you have indicated, there was much that I missed. I had a talk with Billie about this meeting ... um, I had a very interesting talk with Billy about the different manifestations of different members of the Group just as they have been getting ready to say something, and how she can always tell when a certain person is getting ready to speak because of the certain habitual manifestations which they make just before they get ready to speak.

Mr. Nyland: But what is the difference, Ed. What are we talking about.

Ed: Well, just something ... well, right now I'm talking about something that I have missed.

Mr. Nyland: I know, but it's a little mannerism. Supposing I say "Hem-hem" and then I say more, or supposing I blow my nose. And then what. It's the quality of what I say, in the way I want to say it, and honestly as I can. What, even, is the difference if I stammer and I cannot find the word, or because I express a word and there is an accent which perhaps comes from the Dutch language. What is the difference!

Ed: Oh, I agree.

Mr. Nyland: All right, then don't let's talk about it.

New Questioner: Mr. Nyland, I had an experience recently of a sort of, uh, an emotional state of myself. I was with one of the kids and I got one of those kinds of feelings—"They're kids." And, uh, I hope...

Mr. Nyland: You mean, that you are a kid yourself?

Questioner: Well, my whole body just gushed with feeling. I could feel my whole body changing for a moment.

Mr. Nyland: Yes.

Questioner: And I thought about Work at that point. I didn't even try to do anything, but I wondered, like, can I use that state of myself like that?

Mr. Nyland: I don't care how much you use it, when and how. Every time that you make an attempt I always hope that something is deposited; and what particular quality may be very superficial, but there's still a little bit of life in it, and sometimes maybe extremely intense. It doesn't make any difference; because time does not require any particular coloration to allow

you to be Objective or not; *any* moment is as good as *any* moment, and whenever I make an attempt in breaking an ordinary mechanicality, or even when there is a thought ... that I make an attempt from the thought to try to be present with part of me—two parts of me, five parts of me, two ... one part of me, ten thousand parts of me, with one little bit of a grain of me—I don't care but I make an attempt to the extent that I am capable, I will do it as well as I can and I am sincere.

So I never question it, and I'm not really ... because even if I say it's a deposit, is it a deposit as an IOU or is it a deposit as a greenback or is it a silver dollar or is it a credit card—I really don't care about that; and my attempt is that I try to Wake Up, and I call it a 'deposit' that somehow or other I take the ... open the window and I draw the curtains away, or I blow on the clouds which prevent the little 'I' from seeing me. I do almost any kind of a thing in order to give little 'I' a chance to actually become Observant of myself, and I really don't care at all where it comes from—*provided* the final result is that there is something there like little 'I' which is actually trying honestly to Observe me in whatever I am.

Out of all that conglomeration of all kind of difficulties—this, that and so forth—I will distill something that I call my 'method' of Work, and that will give me my philosophy. And anybody can stimulate it. I can see an ant crawl over the table and say, "Oh my God, yes, life"—Work! How do I know. By service? The life of Gurdjieff?—Work! You know brown sugar? Like if I have brown sugar, *I* want brown sugar—Work, it comes immediately.

And this is just what I mean then. One has to start living, and not waiting until you go to a special place. Heavens, no. You don't have to do this. It's beautiful. Nobody knows where the thoughts and opinions for Work come from anyhow. It's like the wind: Nobody knows where it comes from—unless you're a meteorologist [chuckle]—and nobody knows where it goes. And you're *not* a meteorologist for Work. You are [chuckle] you are exposed to the fact that somehow or other the thought comes, you know it; and it may be the blue sky—it may be that part—or it may be someone kicking my foot, those are the accidental things that bring me to a realization of something that I am familiar with. As soon as it is something that exists that has to do with me, then it's up to me to use it or not. And if you can use it, thank God; if you cannot use it, thank the devil.

Questioner: What you said just now, really ... I understand that—you know, what ... that I just say to hell with it. I mean, it's like you do with it what you can.

Mr. Nyland: But it has to have the quality of Work, you see—I mean, or else it is stupid.

Questioner: I know ... I know that. I mean, it's in the quality of ... whatever the conditions, you do what you can, that you connect with that idea.

Mr. Nyland: Don't you agree—when you are here? Now I'll say this: Now it's right; only, with this kind of thing—using all opportunities—you are liable to dilute the effort. You see?

Questioner: Uh-huh.

Mr. Nyland: You say “Oh, yes.” Well, yes there is Work, but I don't Work.

Questioner: But, in this instance I wasn't ... there was so much energy...

Mr. Nyland: Yah, one has to be there. Of course it is quite possible, and then when there is something, something of course will always go over into a little bit of Objectivity. But regarding Work as a whole, the quantity of Objectivity is important for the result to become permanent. If it's a weak little thing, like we talked about the spooning sea water and so forth—of getting it out of the way—it will take you eons and eons and eons, and it's not worth it. When something is infinitesimal there is no reason to consider it, not even with a microscope. So there are certain things that are absolutely below any kind of an attempt, and I wouldn't make any because the energy is worth more than I would spend on it and the result that I would obtain. So, one has to take that, you might say, with a ‘grain of salt,’ because if I say “Yes, there is an attempt,” it has to have enough in it for that one moment.

Questioner: Yes.

Mr. Nyland: Otherwise, forget it.

Questioner: Yes. In this instance I described, there was a thought and a little bit of an effort, and then I just let it go and I didn't really ... really try.

Mr. Nyland: No, and that will happen when you want to use all opportunities: There's always the chance of superficiality in it. But again, one connects that. After some time you see that kind of behavior. And again, it is a question of honesty and seriousness. Honesty is your head, your seriousness is your heart. When they both are there, one is not a fool. You can temporarily push them away a little bit and not pay attention, there's going to be a day of reckoning and at that time you'll have to decide. Don't be a fool. And then you will really make an attempt,

But with pleasure, huh? With laugh, if necessary. With humor.

Ed: With joy?

Mr. Nyland: Yes, with joy. The more inner joy, the better.

But you see, Ed, we were talking now about meetings and behavior. There is an entirely different kind of experience that belongs to a person when he is alone. That is when he actually at such a time wants to be in the presence of what he calls his 'God,' and about that there is absolutely no fooling whatsoever. It is never any laughing matter. There is no humor, no excuses, no facetiousness—facetious—no question about trying to get away with certain things. There is absolute honesty; and *in* that is required all of oneself to be serious with everything that one has at that moment when he is in front of one's Conscience, and nothing else will be allowed in that what belongs to that particular ... that particular occasion. So, that is different, you see. This is when one enters the door of one's ... one's inner, inner essence: And then all smiles disappear and there is a simplicity and there is a relaxation and there is such a wish to come down to the fundamental ground of all things, and then one even has no more thought of anything else but, "How am I in the presence of that what is higher than I am."

So there are definitely those two kind of things, that one flows over in the other—that is, if one wants to go in church, out on the street. Only once a year you can do that—when you take the Holy Sacrament around a birthday—for everybody to be reminded: Not only that it is still in the church, but that people have to remember that it is that. For that reason we say it's only once a year. That's a special kind of birthday. That is when, in a meeting, at times one can have certain words or certain attitudes, a certain realization among oneself that the meeting like that, at that moment can be quiet; and sit, and let it go.

So, Bill, tomorrow at eight? You think that most of them will come? See if you can find out something if you can, something still about the new people tomorrow. Tomorrow I would like to spend the day at Ed's. I pushed everything that I had on the table in ... at the house in a big satchel, one on top of the other hoping that I would have a chance to sort it out here. If I judge by past experiences, it will go back almost in the same way of... I hope to do the same thing when I get to the house. But in any event, I would like to be left alone tomorrow, but Wednesday people who want to come here, come.

Now, Wednesday is set for music at Wayne's?

Ed: At Billie and Wayne's, in the evening.

Mr. Nyland: Yes.

Ed: Wednesday night.

Mr. Nyland: Uh-huh. Ah. So, let's keep tomorrow quiet. Tell people I'm not here.

Person: If it snows.

Mr. Nyland: All of a sudden, at eight o'clock I'll appear.

All right.

End of tape